1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

Ore p' eaku en-nēā en-gima, nējōkini 'l-muran, amu eitaahe pōkin ti-aulo: 'Eidipe.'

Nekwet il-muran pōkin samurutōkino idya-mōuo.

Ore ol-oitera abaiki, nepik eng-aina atwa en-gima, neitau e-mōuo, neitório eng-aina, neitadol il-kulikae idya-mōuo, nējo: 'Aidipa.'

Ōnaa, neidipayu e-unoto.

When the fire is dying down, the warriors standing outside are called, and told that, 'it is finished.'

They all run towards the spot, racing to get the horn.

The one who arrives first puts his hand in the fire, and, taking out the horn, stretches out his arm. He shows it to the others, and cries out: 'I have finished it.'

With this the E-unoto feast terminates.

Nebarni ol-aunōni te-innaoloñg o ol-aigwenani ōatai opa ake eton eitu emurati.

The Aunoni, or chief, is shaved on the same day together with the Aigwenani, or Counsellor, who was elected before the feast of circumcision.

Afterwards the warriors may be shaved whenever they wish.

Nebarni si ninje 'l-kulikae-muran too-'n-gulye-oloñgi.

Ore p' eidipi aatuun, nēyeñgisho 'l-muran, netoni 'l-apaitin coñgwan ana imyet, nepwo en-jore naji En-oo-'n-dorosi araki En-e-'unoto.

When the warriors have elected their chief, they slaughter cattle, and wait for four or five months, at the expiration of which they proceed on a raid. This is called The (fulfilment) of the vow *or* The (selection) of the chief.

Neiahop 'l-karash ooji aii 'N-dorosi, nepik il-arash.

They wear cotton cloths[1], called The vow[2], on which are sewn the seeds of the ekirikiti tree[3].

Nepik aii 'n-gāk e-'syaiti 'murto naaji 'mangāk, ne'ya 'l-kulikae 'l-kidoñgi lo-'l-kumban araki 'l-lenyok le-menye.

They also wear necklaces made of twigs of the e-syaiti tree[4], and called Mangāk, and some carry their fathers' snuff-boxes or fans with them.

[1] Before cotton cloths were introduced, dressed skins sewn together were worn. 'N-dorosi garments are worn like the Spanish poncho, a slit being made in the middle for the head to pass through.

[2] A raid undertaken after a long peace is also called en-oo-'n-dorosi. Any warrior who shirks his duties on an occasion of this sort can be put to death, and his murderer will not be punished.

[3] *Erythrina tomentosa*, R. Br.

[4] *Acalypha fruticosa*, Forsk.

/213 cont./

439 designate the first one as en aŋga en djore, i.e., war cloth, because the warriors like to dress up in it; the konguru they call en aŋga bos, i.e., colored cloth, and the gamti, ol garascha.

43 The demand for the individual trade articles varies a great deal. At times the need for one kind is so well supplied that it is either not taken at all or far below its value. Correspondingly, the value of another kind often rises disproportionately high through the heightened demand. A lengthy discussion back and forth precedes every exchange or purchase transaction. As a sign of a settlement, the seller spits [452] on the object. The exchange follows at once; only trustworthy acquaintances are granted credit. The risk in the matter, for cattle, does not pass to the buyer until the day after purchase, otherwise immediately.

426 The creditor proceeds against a nonpaying debtor first by complaint, • 686 and if this remains without effect, he helps himself to his property by force, provided that the debtor can comfortably pay, but for some reason, usually one that has nothing to do with the debt, does not want to pay: a road that is also often taken as the only one. Only upon his impoverishment will the creditor become earnestly pressing. [672] Then, if the debtor is incapable of paying, his brothers and half brothers, or if such are not present or are unavailable, his paternal cousins must pay. Whether the former or the latter pay, the repayment of the debt is always arranged so that no great economic hardship arises for the one paying. [626] The creditor, if he does not voluntarily enter upon the arrangement, is forced into it by the public opinion, which is often expressed in violence. An inconsiderate collection of an outstanding debt actually never occurs; rather, the creditor almost always displays an extraordinary kind-heartedness and forbearance about it and often lets himself be put off for years or waits patiently until the debtor or his heir is in such a good position that the repayment of the debt will be easy for them. [581] It may also happen that the creditor takes a daughter of the debtor and, after she has reached marriageable age in the service of one of his wives, marries her. [583] Since the creditor, even in this case, /214/ pays his father-in-law the bride price, the debt remains standing in full and the kinship [672] bond only makes its repayment more certain. The heir is liable for

/214 cont./

426 the full debts, not only up to the amount of the inherited property.
686 If a warrantor is liable for the debt, he must satisfy the creditor if
[672] the debtor is unable to pay and, through that, becomes a creditor of the debtor himself. The liability of the warrantor does not end with his death, but passes on to his heir.

431 The nonacceptance of a gift is a rude insult to the giver and therefore never occurs. Giving is followed by counter-giving, except when the thing given was solicited by the ol momai = divine judgment. The Masai is put into the awkward position of having to ask in this way only if, for example, on an expedition of war, he has come a long way from his home district and finds no members of his lineage in the kraal to which he has come. The petitioner hangs from the roof of the hut of the one from whom he wishes to have a head of cattle a stool with the legs upward, or he wraps the legs of the stool or a bow with grass. This type is more urgent than the former, since the request must be granted before the grass dries.
[784] The ol momai is a divine judgment. A person who does not grant the request expressed in the ol momai sign will soon be punished by 'Ng ai through death or illness. A person who did not grant the
[783] request until after the grass had dried has himself absolved, for his own peace of mind, by a gathering of old men whom he entertains with a head of cattle and honey beer. It is believed that by the observance of this formality and by the statement of absolution of the old men God, too, has forgiven the sin. Upon handing over a gift, the giver always spits on it.

675 Loans or contracts are unknown. The creditor does not have
426 a right to the corpse of the debtor; neither debts nor misdeeds or
764 crimes committed by the deceased have an influence on the nature of his burial.

628 No distinction is made between murder and manslaughter, but
682 there is one between these and negligent homicide. If murder was committed on a boy or warrior, it is expiated by blood revenge carried out by boys and warriors or only by warriors. Any brother
[593] of the one murdered is first of all entitled to carry out the blood
[672] revenge and, further, any man belonging to the family. Blood